Hunting

/82 cont./

and fishing equipment: bow and arrows, blowgun and quiver, traps and nets, harpoon and hook. Poisons for the same: curare and several kinds of Verbascum. Culinary equipment: grater, manioc strainer, a fine sieve, baking pan, small mats, ollas, large wide-mouthed jars for catching rain, and mixing bowls. Ranchos or temporary dwellings and houses of fixed location: the former rectangular and the latter circular with conical roofs. Items of clothing and adornment: loincloths, feminine guayucos, moriche /palm/ sandals, wrist and ankle rings, garters, foliage coverings /pampanillas/, halos, necklaces and earrings; hammocks, bags, and straps for carrying children. Their household items: small benches, pothooks, camazas /large gourd dishes/, awls, guayares, and an infinity of baskets. Their instruments of navigation: paddle and pole, balsas and canoes made from tree trunks or with their bark /concha/ only. Their textiles: with the spindle, fibers twisted upon the thigh, other braided fibers and small weavings done on rudimentary looms. Their musical instruments: timbrels, whistles /pipes/, flutes, war trumpets /botutos/, and drums. Their agricultural cultivations: yucca, plantains, maize, cane, ají, auyama /gourd plant/, cotton, tobacco, and various sorts of tubers. The preparation of foodstuffs: boiled and roasted food, cassava and mañoco /maize flour/ ground in a mortar, guarapos /sugar-cane juice/ and purées, fermented and nonfermented. Etc., etc.

179. It should be made clear that these Indians for many generations have, through other neighboring intermediary tribes, been obtaining some instruments of our European civilization: knives, machetes, chícoras, axes, fishhooks, firearms, files, mirrors, glass beads, cloth for loincloths /guayucos/. But they still remember a time when they used to make their loincloths and straps for carrying children from the bark of special trees; when they made their fishhooks with thorns from plants or barbs from fish; when they made their arrows with tips of bone, wood, or a special cane; when they used dextrales (stone

/82 cont./

axes) to dig in the earth; when they cut the hair with rays' teeth; when they had wooden knives; when they cleaned or cleared their fields for planting by means of fire applied to the tree trunks; when they manufactured their canoes only by controlling a fire; and, all in all, when /83/ they obtained this fire by friction of sticks, principally with a stick /verada/ of caña brava and cotton tinder.

Those who would like to apply to the Indians what they have learned from the current manuals of paleontology, will find themselves faced with the strange phenomenon of a culture which is rather highly developed without having arrived at the use of stone. So that it may be seen that reality is more varied than all systems, and that to strain to accommodate new data to old systems is like putting new wine into old bags: the latter will burst and the former spill out, as the Divine Teacher said.

180. Already in another section, when we spoke of the industry of the Indians, there was noted the division of lot which fell to each of the sexes in work and the making of utensils and tools: hunting, fishing, dwellings, clearing, and basketwork, to the men; agriculture, cooking, hammocks, and cleaning, to the women. This division, which is so natural, seems to be shown in Genesis when we are told that the man gave names to all the animals and that the woman went to pick the fruits from the trees. Thus is the opinion of Mons. Fernández Valbuena with other ethnographers. We must here add that the men as well as the women in the manufacture of their respective implements seek and attempt /to obtain/ not only utility but also art; they try to combine utility and attractiveness; and even in the crudest tools there is always the touch of artistry and of esthetics, so that they well deserve the name "artifacts." They combine colors, make geometric figures or delineations of stylized animals, finish with tassels or plumes, disguise the joints, reinforce the edgings or fringes, etc.

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286 /For further information about changes and continuities in many specific aspects of
291 Kamarakoto culture from aboriginal to modern times, see categories 177 and 178,
301 pp. 273-279./
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The vowels are, so to speak, separated by a silent r. But the word is reduced to two syllables in one Taurepán variant and also in Oyana ini. Trio eni and Kalíña yene (all from de Goeje).

133. Cassava. Casave (the prepared bread) — eke.

134. Stone for roasting cassave — puitari. Taurepán, putari. This Carib root is the origin of the colloquial Venezuelan word "budare."

135. *Grater for cassave — samaːri. Taurepán, sumaːri.

136. *Hollow log for holding grated cassave — moru. Taurepán, muru.

137. *Hollow log for making kachiri — wateːa. Taurepán, kanwa, kuriyara. The Kamarakoto word is probably the same as (Venezuelan) Spanish batea, also applied to a gold-pan (see below). The Taurepán words are the same as those applied to a dugout canoe, which is their primary meaning.

For plants and animals eaten see the respective lists and for other utensils see basketry, etc.

c. Basketry. The words under this heading are only listed without definition. The objects to which they apply are more fully described in the later section on basketry. The complex and somewhat different Taurepán basket nomenclature is also given in that section.

138.	œapa	146.	akaiˀ
139.	pangaiˀ	147.	koataiˀ
140.	tangõiˀ	148.	wapa
141.	matuːtu	149.	ɛno-saramba
142.	o. olori	150.	sokoˀ
143.	waricha	151.	kumaːa-katsaˀ
144.	warakapi	152.	wakawaˀ
145.	amaːtu	153.	(t)xiya-potapə

(muroiˀ, No. 104, tsimuiˀ, No. 99, and mõi-yɛ, No. 98, are also basketry).

Most of these words resemble fairly typical and common Carib roots but given the enormous variety of baskets made by these tribes it is not surprising that no two apply all these words in exactly the same way and that each tribe has some words not used by its neighbors. Thus in Taurepán waikarapə, a word not used in Kamarakoto, includes a considerable variety of baskets most of which the Kamarakotos would separate as waricha or wapa, words which my Taurepán informants did not know.[49] The Taurepánes apply the similar word warockupa to one type of waikarapə, and the Kamarakotos have a third similar word, warakapi, which denotes a type of basket unknown to my Taurepan

[49] [see footnote on p. 311, category 11b – Analyst]

189. *Split reeds for basketry (the commonest sort, in local Spanish "tirita") — manare. Taurepán (Koch-Grünberg) manaːle (= manaːre). Makuchi (Williams) ma-na-ri, "casava sifter" (called pangaiˀ in Kamarakoto and pangaˀ in Taurepán); ma-na "reed used for basket work." In Makuchi (and many other Carib dialects) the form with -ri or -re designates a particular one of the many sorts of basketry made from these reeds and the word has been taken over into Venezuelan Spanish, "manare," with this meaning. In Kamarakoto and Taurepán, however, the word in this form means the reed itself, never one of the things made from it, which all have quite different names. This reed is a (or some) species of Ischnosiphon.

190. *Split vine for basketry (less often used, in local Spanish "camuare") — wadapi. Makuchi (Williams) wa-tha-be (th as in English "thin"), "liana.... used for winding round rolls of tobacco." This is actually a palm, Desmoncus sp.

191. [illegible] strong fiber (in local Spanish "curagua") — kurawaiˀ. Makuchi (Williams) ka-rau-ya. These fibers are obtained from the leaves of species of Bromelia and are widely used in Venezuela where the Spanish name is derived from the Carib word.

192. Round, tough vine (in local Spanish, "bejuco de alambrito," i.e. "wire-vine") — tsimoˀ. Compare tsimuiˀ, No. 99, a basket made of this fiber.

193. Palm-fiber (from the moriche palm) — kutsaˀ -epichaˀ. (Palm leaves, as opposed to fiber, are also used to make baskets but are called simply "moriche leaves," etc.; see "Plants.")

g. Furniture, utensils, etc.

194. *Hammock — kami (but ukaimi, "my hammock"). Taurepán (Koch-Grünberg) kami (but u-kaːlimi, "my hammock").

195. Hanger for hammock ("colgadero") — ɛtseba.

196. *Bench — aponoiˀ. Taurepán, apono, ponoˀ.[53] Makuchi (Williams) a-po-no. Krishana (Adam) (i-)apon. Galibi (Adam) abo.

197. Hanging cradle — pakaːri.

198. Spindle — kateuwai-yeupu (literally "cotton-bone").

199. Nail, hooked on end for crocheting — peoi-gatsaˀ. gatsaˀ probably means "bent" or "twisted" and peoi is "nail." In most Carib dialects "nail" is called by some variant or reduced form of putuputuri which also occurs in Arawak (See de Goeje No. 67), but note Purukotó (de Goeje) puia.

[53] [See footnote on p. 312, category 116 - Analyst]

*192 200. Mirror — unamari. (This is apparently a Carib word.)
[278] 201. Cigar — tamõi-koneasa' (literally "tobacco- (that has been) made").
202. *Pipe (for tobacco) — kachimba. This is the local Spanish "cachimba" — the pipe is not native to the Kamarakotos.
[407] 203. *Cane-press — tərabichi, tərapichi. This is the local Spanish "trapiche."
204. *Gold-pan (hewn of wood) — watea. This is the local Spanish "batea."
*192 205. *Ax (steel) — waka. Taurepán, waka. Although this and the
*197 following two implements are, of course, imported, their
●412 names appear to be native.
439 206. *Knife (steel) — marita. Taurepán, tawora. Ingariko (Koch-Grünberg) malia (i.e., maria). Makuchi (Williams) a-tau-wa-ra. Galibi and six other scattered dialects (de Goeje) maria.[54]
207. *Machete (steel) — kutsupara. Taurepán, kasupara.[54]

*192 h. Houses, etc.
*197 208. *House in general, roofed structure — tapũi. Taurepán, õuta, but
342 according to Koch-Grünberg the Taurepánes call a shelter-hut (in the forest) tapoi (or tapoi). Makuchi (Williams) u-tə', "house," u-y-e-wu, "my house," ta-pui "small shed." Most Carib dialects use a variation of the õuta-utə root for "house" and apply the tapui root, if they use it, to a small hut, see, e.g., Adam No. 142, but the Kamarakotos call structures tapũi that are õuta (etc.) to other Caribs. There is also a root for "house" of the type muna, mouta, motu, etc., see de Goeje No. 45, which is probably -mota of the Kamarakotos (see No. 267).
*192 209. House with walls — tapũi-timeakɛn.
342 210. Quadrangular house — wata. (For words usually used in allied dialects are parapan, below.)
211. — with walls — wata-timeakɛn.
212. — without walls — wata-imedapun.
213. *Quadrangular house hermetically sealed with mud — kalabo:so. This is the Spanish "calabozo," "jail." The Kamarakoto kalabo:so is used to escape insects and not as a place of confinement. I am not sure how general is the use of this word but it was heard from at least one Indian who did not speak Spanish.

54 [see footnote on p. 312, category 116 - Analyst]

For use, a twist of kapok, atsari-kuma:sa?, about 45-50 mm. in length, is placed on the dart, leaving about 15 mm. of the blunt end free. The twist is flask-shaped with its greatest diameter nearer the butt end, this diameter being about 12-14 mm., slightly greater than the bore of the blowgun, which is normally about 9-11 mm. The twist of kapok is held in place and in shape by a spiral winding of very fine kurawai fiber. Its function is, of course, to prevent the escape of air around the dart and so to cause the puff of breath to propel it through the tube.

A point on the dart at the posterior end of the poison is placed between two of the sharp teeth of the caribe-jaw and rotated so that it is grooved here and breaks easily.[116] This causes the dart as a whole to break off and drop when it is driven into the prey, leaving the tip with the poison. If a bird is killed and recovered, the tip, called iporosa?, is often saved and stuck into the basketwork inside the top of the quiver, as a sort of tally of trophies.

The blowgun is an excellent weapon. The effort of aiming and firing it is slight, once the simple technique of giving the right puff of breath is acquired, and it is extraordinarily hard-hitting and accurate at moderate ranges. Its effective range is about as great as for bow and arrow and its accuracy is much greater, both inherently and in the hands of the Indians. The blowgun is used almost exclusively for shooting birds. The Indians say that the poison is not fatal to cold-blooded animals and that while it will kill mammals the amount carried by a blowgun dart is insufficient to kill most game mammals rapidly. The poison is completely harmless when taken by mouth and the small amount in a bird killed with it has no effect whatever. For that matter although a large amount would doubtless kill a man, the Indians say that a blowgun dart cannot, by its poisonous action, permanently harm a human being and that poison was never used in warfare or for executions. This is confirmed by the trustworthy accounts of travelers in other parts of South America and attacks with blowguns by Indians, or murders committed with them, are mere figments of the fiction-writers' imagination.

Farabee says that the Makuchis usually wind the outside of the gun with bark or lianas fastened with pitch and Roth also mentions the occasional use of elaborate wrappings. The Kamarakotos never do this. Koch-Grünberg says that the use of the blowgun requires extraordinary skill and no little strength, but this was not our experience. My wife, who is not unusually muscular and can hardly sight a high-powered rifle, was able to handle a blowgun with ease and we both acquired fair accuracy and considerable range with it after ten or twenty practice shots. It is, in fact, an extraordinarily easy weapon to use well, more so than any firearm, and the usual expressions of amazement at the ability of the Indians with the blowgun seem to me to involve extravagant exaggeration.

Ground game is usually stalked or run with dogs and killed with an improvised club, an arrow, or a shotgun. We did not see dogs hunting, but those

116 [see footnote on p. 320, category 116 – Analyst]

252 fruit, which is a minor part of the diet. The only important raw food is ba-
[262] nanas, and these are frequently cooked or may be crushed into a paste which is eaten with casave.

372 Fire is made with flint and steel (Fig. 23). A few related tribes (notably
[171] the Makuchis) make fire, or did until recently, with a wooden drill whirled between the palms of the hands. I did not meet any Kamarakoto who could do this, or who even knew that it was possible. Like machetes or steel arrow points, flint and steel are now so old in the tribe that they believe them to be entirely
[317] native. The "flint," kakon, is usually a piece of jasper (or jasperized sandstone), which is abundant in this region, and the steel, kulū-kulū (literally "file"), is a small file. The tinder, wato-dapon, is a twist of cotton wrapped with string and carried in a piece of bamboo. Fire can be produced with this apparatus almost as quickly as with a phosphorus match. It is of use principally when traveling, since the fire at a settlement seldom goes out altogether. Small sticks are used for fuel. The same word, apoi, is applied to fire and to firewood, while the more usual Carib word for "fire," wato, is applied only to the apparatus, flint, steel, and tinder, for making a fire.

252 Fires may simply be built on the ground without any hearth, especially
354 for roasting. Fires for baking casave and similar purposes commonly are also on the surface of the ground surrounded by stones, usually three, of equal height to hold a pot or puitari. Fires for making stews are more often built in a simple but characteristic hearth, apoi? piapo?. This is merely an excavation in the ground, the main fire-hole lenticular or canoe-shaped, with a recess on each side of the middle so that a round-bottomed pot sits here securely.

252 Cooking is usually done in the dwelling, where several fires may be kept going simultaneously, but in fair weather much of it is done in the work-shelter or outdoors near the dwelling and work-house.

[262] Casave, the most important single food, is prepared in essentially the
[171] same way everywhere in South America so that the process need not be described in detail. The roots, kōsɛ, are first scraped with a knife and then
252 ● 412 grated into a hollowed log, moru (Fig. 24). The grater, sama:ri, is not made
[439] by the Kamarakotos but traded from the pabanaton (Maquiritares and allied Indians). All the necessary materials are available to the Kamarakotos, but the
[114] manufacture is very tedious and they prefer not to bother with it. Koch-Grünberg has described and illustrated this manufacture among the Yekuanás, a Maquiritare tribe (1923, Vol. III, pp. 347-349 and Plate 61), and the complete agreement between the graters that he describes and illustrates and those used by the Kamarakotos confirms the statements as to their Maquiritare origin. In brief, the grater is a flat board on one side of which innumerable sharp stones or bits of steel (from knives, fish hooks, etc.) are set in holes and fixed with gum.

252 The grated mass is then placed in a press, called "sebucán" in Venezue-
288 lan Spanish and tangōi? in Kamarakoto (Fig. 25). This is a long cylindrical

[text continues on p. 138]

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Fig. 24 — Grating Casave.
Kamarakoto woman at Uruyén grating the Manihot root on a grater, sama:ri, into a trough (moru).

273 Other varieties are named for their principal ingredient. Among them are:

napuey-yeuku,	from mapueyes.
piricha-yeuku,	from yams.
icha-yeuku,	from sweet potatoes.
anai-yeuku,	from corn.

-yeuku means simply "juice," but all these are understood to be fermented.

Kachiri has a somewhat sour, gaseous, but pleasant taste. It is a mild intoxicant, perhaps about like a heavy beer or light wine, but on festive occasions it is taken in such enormous quantities that the participants finally become as effectively drunk as if they had taken distilled liquor. It has been the general experience of travelers to acquire a taste for this drink, which is refreshing and mild when taken in moderation.

276 The only narcotic known is tobacco, which is used by both sexes and all [249] ages except the most tender.[124] Tobacco, doubtless pre-Columbian throughout this area, is grown at each settlement. The leaves are tied along a bark string and tied in the houses to dry. When anyone wishes to smoke, he takes [177] a leaf or two, rolls a cigar, and smokes it forthwith. The Kamarakotos are familiar with pipes, which they call by the Venezuelan Spanish name, "cachimba," but these are very little used and certainly are a recent innovation. Those that are used are improvised from palm or other soft wood, hollowed out, with a hollow reed inserted in one side. Cigarettes are not normally used and tobacco is not chewed or snuffed. An aqueous infusion of tobacco is used by the piaches (see "Magic and Religion") but not by other persons and not for pleasure.

Household Furnishings

Tools and Weapons.

411 The principal weapons have been sufficiently characterized in dealing [191] with hunting on a previous page. One typical Carib weapon, the wooden war club, was not seen although from its general distribution there is no doubt that it was formerly known to these people. Some may still exist, but there is no [173] current use for them and they are not now manufactured. In legends of tribal warfare, as I heard them, clubs are not mentioned and the fighting is said to have been entirely with bow and arrow. This is unlikely, but at least it reflects the present lack of knowledge or interest in clubs.

412 The universal tools are now machetes, axes, knives, and files, all of 177 steel and of foreign make (mostly North American or German). Although not

124 [see footnote on p. 321, category 116 – Analyst]

Precisely tools, steel needles should perhaps be added to this list. Hammers and saws were unknown before our visit. Nails were unknown in their ordinary use but most women had one which they used for a sort of crocheting (see "Textiles"). There are also a few recently acquired steel picks used in mining.

No strictly native tools are now in use, if one excepts the casual use of wooden clubs and sharpened sticks. The essential steel tools were introduced by trading far in advance of white penetration in this region and are now old in the tribe, to the point that all memory of analogous native tools is lost. The working of stone is an unknown art now, and judging from Brazilian tribes less well equipped with steel, as well as from the few archaeological remains known from Venezuelan Guayana, the use of stone was never highly developed. Pre-Columbian implements were apparently mostly of wood and bone, supplemented by stone axes,[125] and a more extensive use of fire than at present.

Cooking.

The principal objects necessary to prepare casave have been mentioned under "Food Preparation." They are the grater, press, trough, sieve, and puitari. Most households have two troughs, a relatively [illegible]ne, called moru, for casave meal, and the more finished watea for making kachiri. Both are hollowed sections of logs. For the moru the log is split in half and one section simply hollowed. For the watea the log is unsplit but a deep excavation is made in one side and the ends are carved so as to leave stout projecting handles (see Fig. 27). Favorite woods for these troughs are waidawau-yɛ' and kopei-yɛ' (see "Vocabulary").[2] While the kachiri is maturing, the watea is usually covered with a slab of bark.

Several of the baskets, listed together below, are used in the preparation and serving of food.

The primitive and still the common cooking vessel is a clay pot, o.ina. These are very simple and without any decoration, painted or molded, unless an occasional series of three or four nubbins on the outside below the rim can be so designated.[126] Only two basic patterns were seen, with considerable variations in size and proportions. The commoner type is wider than deep, with a flaring rim below which is a constricted neck, followed by the greatest diameter at about the middle of the depth. Below this, the pot is nearly conical but the bottom has a small flat or slightly concave surface. It will thus stand alone although unstable. The other pattern, which is rare, is deeper than wide, essentially ovoid with the lower end of smaller radius and the upper, big, end with an unflaring collar around the mouth (Fig. 28).

Although so simple, these pots are well made, smooth and almost as perfectly circular as if turned on a wheel (which, of course, is unknown). They are made by hand, the base modeled from a lump of clay and the sides then

125, 126 [see footnotes on p. 321, category 116 - Analyst]
2 [see vocabulary on p. 69, category 116 - Analyst]

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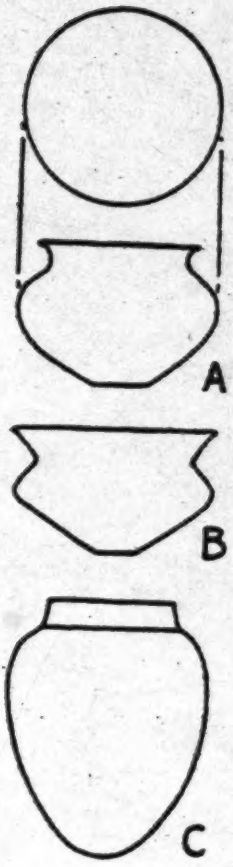

Fig. 28 — Kamarakoto Pots. Three characteristic shapes. A and B variations of the common pattern. C an unusual type.

323 clay, both uncommon. They are made at Uruyen, but most Kamarakotos do
438 not make them and some whole tribes of the region do not. We saw an Uruyen pot in the maloca (Indian village) at Santa Elena, several weeks' travel from Uruyen.

415 For all liquids not to be placed directly over a fire, calabashes and
412 gourds are used (Fig. 29). Large spherical calabashes cut in half, called kamo', are the commonest means of serving or keeping soup, stews and other liquids, which are dipped out and drunk or eaten with spoons made of segments of elongated gourds, koireka. Whole gourds with the small end cut off are used
265 as bottles, wai. Solid foods are served on basketwork mats and eaten with the
264 fingers.

[Text continues on p. 145]

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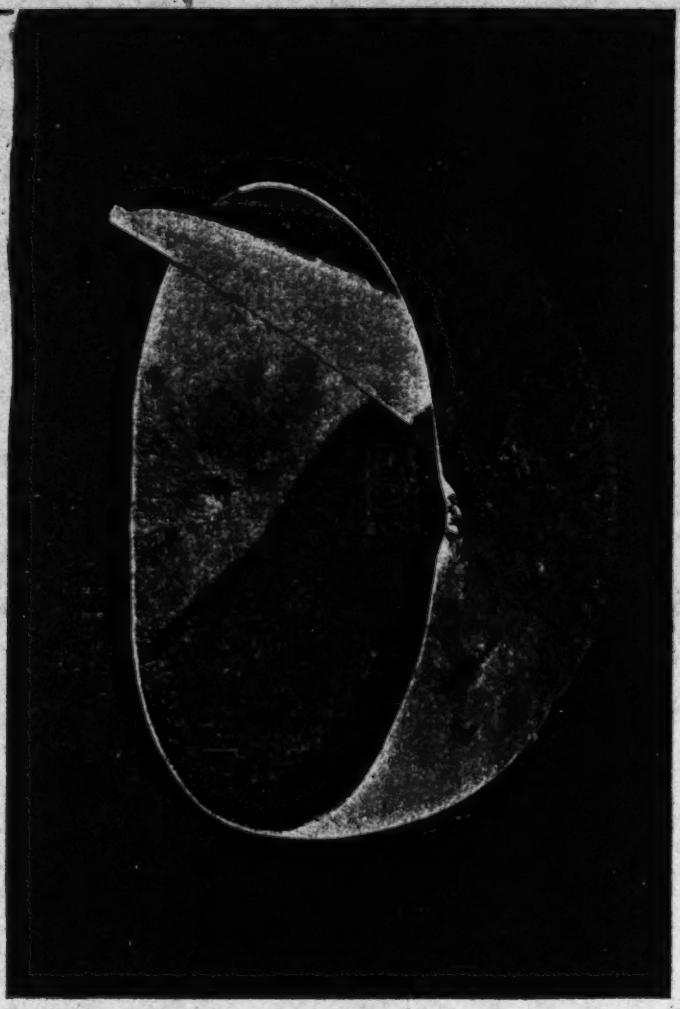

Fig. 29 – Kamarakoto Calabash Bowl and Spoon.
A kamo' with a koireka in it.

distances along or parallel to navigable streams rather than using canoes although these were available. All the inhabited places, as well as those frequented for any other purpose, are linked by well defined trails which are as permanent and as well known to the natives as our highways are to us. There are also long trails, their "through highways" or "interstate thoroughfares," that connect with the regions of other tribal groups, for instance to the Gran Sabana and to the Maquiritares country.

In the sabanas these trails are self-made and are marked by absence of vegetation along the narrow track, which has a bare and usually hard and perfectly smooth bottom and soon becomes sunk a few centimeters below the level of the surrounding soil. They are very narrow. Even a main trail may be only fifteen or twenty centimeters wide, because the Indians always walk in single file and place one foot exactly in front of the other, so that the width of the trail is little more than the width of the foot. So ingrained is this habit that even when walking only a few meters two Indians never walk side by side. On the march they frequently carry on animated conversations with each other without turning their heads or appearing to address each other, a habit carried over to some extent into other circumstances so that it is rather uncommon for them deliberately to face each other for conversational purposes — a habit striking and sometimes disconcerting to the civilized visitor.

Trails through forest are equally visible although commonly floored with leaves and twigs, which are not purposely removed. Interfering brush and branches are lopped off with machetes, leaving a passage where it is always possible to walk upright.

Swamps that cannot easily be avoided are crossed with the aid of bridges (Figs. 69, 70) or commonly on a chain of large moriche palm (kwai-yē) trunks. These trees are abundant in swampy situations and commonly a complete causeway can be made simply by felling them in the desired direction, so that the head of one falls near the stump of the next. The heavy trunks are not transported for this purpose. Gaps are filled in with smaller, readily carried logs and sticks or with the heavy bases of moriche leaves and the latter may be used alone for traversing short stretches of boggy ground without open water.

Streams may simply be forded if the bottom is hard and (as is true of all the streams of the central area) there are no dangerous fishes or reptiles, but even under these circumstances much traveled trails usually have bridges over small streams, up to five meters or so in width, and these are almost always provided if the bottom is of deep mud. The simplest and commonest bridge is simply a tree trunk, or frequently two laid parallel. Sometimes a small pole is lashed at the ends to standing trees on the two banks, or put in crotches of these, to serve as a handrail. Nordenskiöld (1930, Appendix 4) has given some interesting comments on South American Indian bridges and a distribution map, in connection with which it is notable that I observed no liana bridges and no

237 pleasant event. The small number that accumulate would suggest that the event
211 is very rare indeed, but not all jaws are saved.

411 111. A member of our party easily broke one in discovering this fact.

112. It should be mentioned that these names apply primarily to the point, and only secondarily to the whole arrow.

[114] 113. Koch-Grünberg says that he did not see the supalari among the Taurepanes, but they do have it and the name ("zipɔ̃la:li") is given and correctly defined in his vocabulary.

114. Farabee says that these teeth are not sights but indicate the side to be held up. With the Kamarakoto blowgun, at least, it makes no difference which side is held up.

411 115. This is the same juice that the Indians put in their stews and is not
228 poisonous per se. The Indians believe that it adds to the efficacy of the curare, but I do not know whether this is really true. The curare is certainly quite effective without it.

411 116. At least among the Kamarakotos the almost universal statement
239 that this fish jaw is carried for the purpose of sharpening the darts is untrue.
● 412 Indeed sharpening a prepared dart would remove some or all of the poison and render the dart ineffectual. They must be sharpened before poisoning and before placing in the quiver so that the carrying of a jaw with the quiver cannot be for this purpose.

231 117. Koch-Grünberg mentions how abundant dogs are among the
171 Maquiritares and that they are assertive and mean-tempered and good hunting dogs, which agrees with their fame among the Kamarakotos and emphasizes their distinction from the Kamarakotos' own dogs.

227 118. The only specimen with which the Indians could be persuaded to part was made in the Gran Sabana, but it is identical with those of Kamarakoto manufacture.

226 119. Koch-Grünberg identifies the ing' of the Taurepanes as Lonchocarpus
824 densiflorus, but the Kamarakoto ing' can hardly be that species if Pittier's description of it is correct. It is more likely that aya, which Koch-Grünberg
[114] identifies as Clibadium, is Lonchocarpus. The classification or identification of the various fish poisons appears to be in a chaotic condition and research on

226 824 114 them would be useful and interesting. Even Roth's excellent summary leaves innumerable doubtful points.

226 271 120. The supposed danger from poisoned water in this part of South America is thus a figment of the imagination, even more absurd than the danger of attack with blowguns.

252 263 121. It is almost universally stated that this juice is a deadly poison and that the purpose of squeezing it out is to remove the poison from the grated casave. These statements are misleading. The poison would surely lose its force when the flour was cooked in any case so the pressing is not to remove the poison but merely to obtain a drier flour from which bread can be made. The "deadly poisonous" juice is consumed in enormous amounts by the Indians with no ill effects and is their favorite and most common condiment, rivaled only by peppers. It is always boiled down first, however, and this doubtless destroys any poisonous qualities, whatever they may be.

263 177 122. One or two of the more sophisticated Indians who have seen the crude Venezuelan sugar-loaves, papelón, have attempted to imitate them, but this sporadic effort has, as yet, no significance.

177 401 407 123. An amusing instance is provided by a Taurepán who attempted to devise an imitation of the roll-mill introduced by the missionaries at Santa Elena. He showed us his "invention" with glowing pride, but ruefully confessed that it would not work, as could have been told beforehand by anyone who had grasped the mechanical principles involved.

276 123 124 124. During our stay native habits were disrupted in this respect by the fact that a large stock of cigarettes was used for presents and wages, but I have the impression that smoking, however extensive, is not very intensive, that no one smokes constantly or to excess.

412 125. Which axes, however, may have been used more for such purposes as digging than for cutting.

323 531 415 126. When I asked whether pots are ever painted, it was patiently explained that to do so would be ridiculous since the design would be hidden by soot the first time the pot was used. Pots are used only for cooking, calabashes and baskets being used for all the other purposes for which some Indians use pottery.